

of reflection, the regulators of the political, social, and religious behavior of the individual. Conscious reflection is the worst enemy of the mores, because mores begin unconsciously and pursue unconscious purposes, which are recognized by reflection often only after long and circuitous processes, and because their expediency often depends on the assumption that they will have general acceptance and currency, uninterfered with by reflection." * " The mores are usage in any group, in so far as it, on the one hand, is not the expression or fulfillment of an absolute natural necessity [e.g. eating or sleeping], and, on the other hand, is independent of the arbitrary will of the individual, and is generally accepted as good and proper, appropriate and worthy/'²

.; 67. Ritual. The process by which mores are developed and established is ritual. Ritual is so foreign to our mores that we do not recognize its power. In primitive society it is the prevailing method of activity, and primitive religion is entirely a matter of ritual. Ritual is the perfect form of drill and of the regulated habit which comes from drill. Acts which are ordained by authority and are repeated mechanically without intelligence run into ritual. If infants and children are subjected to ritual they never escape from its effects through life. Galton³ says that he was, in early youth, in contact with the Mohammedan ritual idea that the left hand is less worthy than the right, and that he never overcame it. We see the effect of ritual in breeding, courtesy, politeness, and all forms of prescribed behavior.

Etiquette is social ritual. Ritual is not easy compliance with usage; it is strict compliance with detailed and punctilious rule. It admits of no exception or deviation. The stricter

the discipline, the greater the power of ritual over action and character. In the training of animals and the education of children it is the perfection, inevitableness, invariableness, and relentlessness of routine which tells. They should never experience any exception or irregularity. Ritual is connected with words, gestures, symbols, and signs. Associations result, and, upon a repetition

¹ v. Hartmann, *Phanom. des Sittl. Bewusstseins*^ 73.

² Lazarus in *Ztsft. fur Volkerpsy*^ I, 439.

⁸ *Human Faculty*-, 216.